

PRINCIPLES

Of the

Christian FAITH;

Together with some

PRACTICAL

Directions,

Useful for such as desire in
good earnest to save their

SOULS.

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THE
PRINCIPLES
OF
Saving Knowledge.



Here being two things mainly necessary
to Salvation, Right Knowledge and
Right Practice;

Q. How may a man come to know the
way to Eternal Happiness?

A. The Holy Scriptures given by the
Inspiration of God, do shew and discover it, 2 Tim. 3.
15, 16.

Q. How do the Scriptures teach it?

A. By revealing to us what is necessary for us to
know and believe,

1. Concerning God.
2. Concerning Man.
3. Concerning the Mediator between God and
Man.

CHAP. I.

Concerning GOD.

Q. *What do the Scriptures teach and discover concerning God ?*

A. *Three things.*

1. *His Nature.*

2. *His Properties or Attributes.*

3. *His Works.*

1 Q. *What is the Nature of God ?*

A. *There is only one true God, who is a Spirit infinitely glorious, and being One in nature, is yet Three in Persons or Subsistences ; The Father, the Son, and the Holy Ghost. These are Three and One after a wonderfull and mysterious manner. The Father God, The Son God, and the Holy Ghost God ; and yet not three Gods, but One God.*

Concerning God.

Heb. 11. 6. But without Faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

Isa. 45. 5. I am the Lord, and there is none else ; there is no God besides me.

John 4. 24. God is a Spirit, and they that worship him, must worship him, in spirit, and in truth.

Concerning the Trinity,

Matth. 28. 19. Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the

the Son, and of the Holy Ghost.

Matth. 3.16. And Jesus when he was baptized, went up straight way out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him.

17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

[Concerning God the Father.

John 15.26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

Ephes. 1.3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

Concerning God the Son.

Heb. 1.2. God hath in these last daies spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds:

3. Who being the brightness of his glory, and the express Image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

8. But unto the Son he saith, Thy throne, O God, is for ever and ever, a scepter of righteousness is the scepter of thy Kingdom.

Concerning God the Holy Ghost.

Acts 5.3. But Peter said, Ananias, why hath Satan filled thine heart to lye to the Holy Ghost.

4. ---Thou hast not lied unto men, but unto God.
John 14. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

26. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

2 Q. What are the attributes of God?

A. The Properties or Attributes of God are glorious Excellencies, attributed to God to enable us the better to conceive of him. We are taught in the Scriptures, that God is,

1. Eternal or without beginning or end.
2. Omnipotent, or Almighty.
3. Omnipresent, or every where present.
4. Omniscient, or All-knowing,

Also that he is Infinitely }
Wise, Holy, Just, Merciful.

God is Eternal.

Psal. 90. 2. Before the Mountains were brought forth, or ever thou had'st formed the earth, and the world: even from everlasting, to everlasting, thou art God.

Deut. 33. 27. The eternal God is thy Refuge, and underneath are the everlasting arms.

Omnipotent.

Gen. 17. 1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me and be thou perfect.

Rev.

Rev. 19. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Allelujah: for the Lord God Omnipotent reigneth.

Omnipresent.

1 Kings 8. 27. But will God indeed dwell on the earth? Behold the heaven, and the heaven of heavens cannot contain thee, how much less this House that I have builded?

Jer. 23. 24. Can any hide himself in secret places, that I shall not see him, saith the Lord? do not I fill heaven and earth, saith the Lord?

Omniscient.

1 Chron. 28. 9, And thou, Solomon my son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: If thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.

Heb. 4. 13, Neither is there any creature that is not manifest in his sight. but all things are naked and open unto the eyes of him with whom we have to do.

Infinitely Wise.

1 Tim. 1. 17. Now unto the King eternal, immortal, invisible, the only Wise, God, be honour and glory, for ever and ever, Amen.

Rom. 16. 27. To God only Wise, be glory through Jesus Christ for ever, Amen.

Infinitely Holy.

Ma. 6.3. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory.

1 Pet. 1. 16. Because it is written, be ye holy, for I am holy.

Fuß.

Gen. 18. 25.---Shall not the Judge of all the earth do right?

Jer. 9:24. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord.

Merciful.

Psal. 103. 8. *The Lord is mercifull and gracious: slow to anger, and plenteous in mercy.*

Neh. 9. 17. --- But thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness. ---

3. What are the Works of God ?

A. Principally Two, } 1. Creation, and
2. Providence.

Q. What do the Scriptures declare concerning his Work of Creation?

A. Three things.

1. That God made the World, and all the Creatures therein, (both Visible and Invisible,) by his Almighty power, and created them all very good.

2. That the Chief of his Creatures are } Angels and Men.

3. That

3. That all the Angels were at first made holy and happy Spirits; of which some continued in their Obedience to God, & are still Angels of light; Others fell from God through pride and disobedience, and are become Devils of darkness.

Concerning the Creation of Man we shall see further in the next Chapter.

Q. What do the Scriptures teach concerning the Providence of God?

A. As God created the World, and all the Creatures therein by his Almighty Power, so the Scriptures teach us, that he upholds, directs, disposes, and governs them all by his Providence. Nothing so casual, but he disposes of it; No Agent so free as to be exempted from his control; No affliction or Evil of punishment, but he hath an hand in it: But as for sin, he neither is, nor possibly can be, the Author or Approver of it.

Concerning the Creation.

Col. 1. 16. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him, and for him.

Neh. 9. 6. Thou even thou art Lord alone, thou hast made heaven, the Heaven of heavens with all their host, the earth and all things therein, the sea and all that is therein, and thou preservest them all, and the host of heaven worshippeth thee.

Concerning good Angels.

Luke 2. 13. And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying,
14. Glory to God in the highest, and on earth peace, good will towards men.
15. And

15. And it came to pass, as the Angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

1 Tim. 5.21. I charge thee before God and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Concerning ^{the} evil Angels or Devils.

2 Pet. 2. 4. For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgement.

Jude v. 6. And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day.

Concerning Providence.

Col. 1. 17. He is before all things, and by him all things consist.

Mat. 10. 26. Are not two Sparrows sold for a farthing? and one of them shall not fall to the ground without your Father.

Dan. 4. 35. He doth according to his will in the Army of heaven, & among the inhabitants of the earth: and none can stay his hand, or say unto him, What dost thou?

CHAP. II.

Concerning Man.

Q. W ^Hat do the Scriptures teach concerning Man?
A. Three things.

1. The

1. The happy condition in which he was made.
2. His Fall.
3. The Way and means of his Recovery by Christ.

1 Q. What was that happy Condition in which Man was made ?

A. God created our first Parents, Adam and Eve, in an holy and happy estate, namely after his own Image, in Knowledge, Holiness, & Righteousness, with dominion over the Creatures here below, writing his Law in their hearts, & giving them power to perform it. And having placed them in Paradise, he gave them a particular Command, that of the tree of knowledge of good and evil they should not eat; promising the continuance of them in that happy estate, if they obeyed; and threatening them with death, if they disobeyed; which is called the **Covenant of Nature** or **Works**.

Gen. 1. 26. And God said, Let us make Man in our Image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his own image, in the image of God created he him, male and female created he them.

Eccles. 7. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Concerning the Covenant of Nature or Works.

Gen. 2. 16. And the Lord God commanded the man, saying, Of every tree of the garden, thou maiest freely eat.

17. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.

Gal.

Gal. 3. 12. *And the Law is not of faith, but, The man that doth them shall live in them.*

2 Q. *What do the Scriptures reveal concerning the Fall of Man?*

A. That our first Parents (by the temptation of Satan) disobeyed God, broke his righteous Law and Commandment, in eating of the forbidden fruit, and thereby cast themselves out of the favor of God, became the slaves of Satan, and liable to the Curse of the Law, and also brought a great depravation of soul and body upon themselves. And such as our first Parents were, such must their Posterity needs be. For who can bring a clean thing, out of an unclean? saies Job, Chap. 14. 4. Adam and Eve having lost the Image of God themselves, the holiness and happiness in which they were made, could not convey it to their Posterity. So that the Nature of man is now become corrupt, prone to evil, and backward to good. And this miserable condition is derived to us from Adam by our immediate Parents: And as men come to be born in several ages & generations, so they actually participate of the sap that comes from the first root. We being therefore all of us in so bad a condition by Nature, and by custome and practise in sin, having made our selves much worse, and more abominable in the sight of God, more guilty and liable to his wrath, we are to know and consider, that this sad Estate of sin and misery is by no means to be rested in; but (seeing we are fallen into it) we ought speedily to labour to get out of it.

Gen. 3. 1. *Now the Serpent was more subtil, than any beast of the field, which the Lord God had made, and he said unto the Woman, Yea, hath God said, ye shall not eat of every tree of the garden?*

2. *And the woman said unto the Serpent, We may eat of the*

the fruit of the trees of the Garden.

3. But of the fruit of the tree which is in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye dye.

4. And the Serpent said unto the woman, ye shall not surely dye.

5. For God doth know, that in the day Ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil.

6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

Rom. 5. 12. Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.

14. Newertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adams transgression, who is the figure of him that was to come.

19. For as by one mans disobedience, many were made sinners, so by the obedience of one, shall many be made Righteous.

Ephes. 2. 1. And you hath he quickned, who were dead in trespasses and sins.

2. Wherein in time past ye walked, according to the Prince of the Power of the air, the Spirit that now worketh in the children of disobedience.

3. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others.

Rom. 6. 23. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

3 Q. *Is there any way revealed by God in the Scriptures for Mans recovery out of this miserable state?*

A. Yes. God hath (out of his infinite Mercy and Compassion) sinful and lost mankind) made another Covenant with us in his Son, namely a Covenant of Grace: The tenour whereof is, That all repenting sinners, that do unfainedly believe in Christ (the only Mediator between God and Man) taking him for their only Saviour and Lord, shall not perish, but have eternal life.

Concerning the Covenant of Grace.

Gen. 3. 15. *And I will put enmity between thee and the woman, and between thy seed, and her seed: it shall bruise thy head, and thou shalt bruise his heel.*

John 3. 14. *And as Moses lifted up the Serpent in the Wilderness, even so must the son of man be lifted up.*

15. *That whosoever believeth in him, should not perish, but have eternal life.*

16. *For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.*

1. John 4. 14. *And we have seen, and do testifie, that the Father sent the Son, to be the Saviour of the world.*

CHAP. III.

Concerning the Mediator between God and Man.

Q. **VV** *What do the Scriptures declare concerning the Mediator between God and Man?*

A. *Seven things,*

1. *What*

1. What manner of Person he was.
2. How he came into the world.
3. How he lived here.
4. How he died.
5. What became of him after his death.
6. What was the End and Intent of his coming into the World.
7. What they are effectually called unto, and (through the assistance of the Spirit of God) enabled to perform, that shall receive Remission of sins by Christ.

1 Q. What manner of Person was Christ?

A. He was God and Man in the same Person. The Eternal Son of God, the second Person in the Trinity, took to himself our humane Nature (a humane soul and body) and united it after a wonderful manner to his Godhead, and so God and Man became one Person.

Christ was God.

1 Tim. 3. 16. Without controversie great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory.

Rom. 9. 5. Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all God blessed for ever, Amen.

Christ was Man.

Heb. 2. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil.

16. For verily he took not on him the Nature of Angels but he took on him the seed of Abraham.

1 John

- 1 John 4. 3. Every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.
- 1 Tim. 2. 5. There is one God; and one Mediator between God and man, the man Christ Jesus.

2 Q. How did he become Man?

A. He was born (about sixteen hundred and odd years ago) of the Virgin Mary who was of the seed of Abraham, and of the family of David (as was prophesied and foretold in the holy Scriptures) being conceived in her by the Almighty power of the Holy Ghost without the help of Man, and without sin, and called Jesus Christ.

Matth. 1. 18. Now the Birth of Jesus Christ was on this wise, when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy Ghost.

20. While he thought on these things, behold the Angel of the Lord appeared to him in a dream, saying, Joseph, thou Son of David, Fear not to take unto thee Mary thy Wife, for that which is conceived in her is of the Holy Ghost.

Luke 1. 34. Then said Mary unto the Angel, How shall this be, seeing I know not a man?

35. The Angel answered and said unto her, the holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee, shall be called the Son of God.

Rom. 1. 3. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.

3 Q. How did he live here?

A. He lived about three and thirty years here upon

on the earth, a most holy, innocent, sinless life, performing perfect obedience to the Law of God. And as the great **Prophet** of God, who was promised (Deut. 18. 15. Compared with Act. 3. 22.) he declared his Fathers will in his heavenly Discourses, Parables, and Sermons, and wrought many Miracles to confirm his Doctrine, and to prove himself the true **Messias**, and the eternal Son of God.

1 Pet. 2. 22. *who did no sin, neither was guile found in his mouth.*

Heb. 7. 26. *For such an High Priest became us, who is holy, harmless, and undefiled, separate from sinners, and made higher than the Heavens.*

Matth. 5. 17. *Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil.*

Rom. 5. 19. *For as by one mans disobedience many were made sinners, so by the obedience of one, shall many be made righteous:*

He was the **Great Prophet**, promised of God.

Deut. 18. 15. *The Lord thy God will raise up unto thee a Prophet from the midst of thy brethren, like unto me, unto him ye shall hearken.*

Acts 3. 22. *For Moses truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.*

John 6. 14. *Then those men, when they had seen the Miracle that Jesus did, said, this is of a truth that Prophet, that should come into the world:*

John 2. 23. *Now when he was in Jerusalem at the Passover, on the Feast day, many believed in his Name, when they saw the Miracles which he did.*

4. *Q. What manner of death did he die?*

A. Being betrayed by Judas, forsaken by his Disciples, scorned and rejected by the world, through the malicious prosecution of the Jews, and unjust sentence of Pontius Pilate (the Roman Governour of Judea) he was condemned to be crucified. And being first (several waies) tormented and despitefully used, and having conflicted with the terrors of death, and born and felt Gods wrath due to our sins, he was put to the painful, shameful, and cursed death of the Cross; there as a **Priest** offering up himself a sacrifice to God, a Ransom and Propitiation for our sins.

Matth. 27. 1. When the morning was come, all the chief Priests and Elders of the People took counsel against Jesus to put him to death.

2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the Governour.

17. Therefore when they were gathered together, Pilate said unto them, whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ.

20. But the Chief Priests and Elders perswaded the multitude that they should ask Barabbas, and destroy Jesus.

22. Pilate saith unto them, what shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

23. And the Governour said, why, what evil hath he done? But they cryed out the more, saying, Let him be crucified.

Luke 23. 23. And they were instant with loud voices, requiring that he might be crucified; and the voices of them, and of the Chief Priests prevailed.

Mark 15. 15. And so Pilate willing to content the people,

people, released Barabbas unto them, and delivered Jesus (when he had scourged him) to be crucified.

Luke 23. 24. And Pilate gave sentence that it should be as they required.

33. And when they were come to the place which is called Calvary, there they crucified him, and the Malefactors, one on the right hand, and the other on the left.

Christ as a **Priest** offered up himself a Sacrifice for our sins.

Heb. 9. 22. And almost all things are by the Law purged with blood: and without shedding of blood is no Remission.

26. Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Heb. 10. 12. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.

26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

1 Pet. 2. 24. Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto Righteousness; by whose stripes ye were healed.

Ephes. 5. 2. And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a Sacrifice to God for a sweet smelling savour.

Col. 1. 14. In whom we have Redemption through his blood, even the forgiveness of sins.

1 Pet. 3. 18. For Christ also hath once suffered for sins, the just for the unjust: (that he might bring us to God) being put to death in the flesh; but quickened by the Spirit.

14. Qu. What became of him after his death?

A. He being buried, rose again the third day, and after fourty daies continuance on earth (in which time he frequently appeared to his Disciples and others, teaching the things appertaining to the Kingdom of God) He ascended into Heaven, and is now in glory with the Father, where he intercedes for, and presents the merits of his death and sufferings in the behalf of all those that unfeignedly repent of their sins, and do truly believe on him: And being made King and Head of his Church, and Lord of Angels and Men, He shall come from Heaven again in great glory to judge the Quick and the Dead at the last day.

He was buried.

John 19. 40. Then took they the body of Jesus, and wound it in Linen clothes, with the Spices, as the manner of the Jews is to bury.

41. Now in the place where he was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was never man yet laid.

42. There laid they Jesus therefore; because of the Jews preparation day, for the Sepulchre was nigh at hand.

Math. 27. 60. And rolled a great stone to the door of the Sepulchre, and departed.

He rose again the third day.

Math. 28. 5. And the Angel answered and said unto the women, fear not ye; for I know that ye seek Jesus, which was crucified.

6. He is not here: for he is risen, as he said; come see the place where the Lord lay.

7. And go quickly and tell his Disciples that he is risen from the dead; and behold, he goeth before you into

into Galilee, there shall ye see him, Lo, I have told you.

Acts 1. 3. To whom also he shewed himself alive after his Passion, by many infallible proofs, being seen of them forty daies, and speaking of the things pertaining to the Kingdom of God.

1 Cor. 15. 4. And that he was buried, and that he Rose again the third day according to the Scriptures.

5. And that he was seen of Cephas, then of the twelve.

6. After that, he was seen of above five hundred Brethren at once.

7. After that, he was seen of James, then of all the Apostles.

14. And if Christ be not risen, then is our preaching vain, and your Faith is also vain.

20. But now is Christ risen from the dead, and be come the first-fruits of them that sleep.

He ascended into Heaven.

Luke 24. 50. And he led them out as far as to Bethany, and he lift up his hands, and blessed them.

51. And it came so pass, while he blessed them, he was parted from them, and carried up into Heaven.

Acts 1. 9. And when he had spoken these things, while they beheld, he was taken up, and a Cloud received him out of their sight.

10. And while they looked stedfastly toward Heaven, as he went up, behold, two men stood by them in white apparel.

11. Which also said, Ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus which is taken up from you into Heaven, shall so come, in like manner as ye have seen him go into Heaven.

He now sits at Gods right hand.

Heb. 12. 2. *Looking unto Jesus the Author and Finisher of our Faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down on the Right hand of the Throne of God.*

Act. 7. 55. *But he being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the glory of God, and Jesus standing on the Right hand of God.*

He makes Intercession.

Rom. 8. 34. *Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the Right hand of God, who also maketh intercession for us.*

Heb. 7. 25. *Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.*

He is Head of the Church.

Isa. 9. 6: *For unto us a Child is born, unto us a Son is given, and the Government shall be upon his shoulder; and his Name shall be called wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.*

Matth. 21. 5. *Tell ye the Daughter of Sion, behold, thy King cometh unto thee, meek, and sitting upon an Ass, and a Colt the Fale of an Ass.*

Eph. 5. 23. *For the husband is the head of the wife, even as Christ is the Head of the Church, and he is the Saviour of the Body.*

Col. 1. 18. *And he is the Head of the Body, the Church; who is the beginning, the first born from the*
the

the dead, that in all things he might have the pre-eminence.

Luke 1. 33. He shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end.

Ephes. 1. 22. And hath put all things under his feet, and he gave him to be Head over all things to the Church,

23. which is his Body.

He is appointed Judge of Quick and Dead.

John 5. 22. For the Father judgeth no man, but hath committed all Judgement unto the Son.

Act. 10. 42. And he commanded us to preach unto the people, and to testify that it is he, which was ordained of God to be the Judge of Quick and Dead.

6. Qu. What was the end and intent of his coming into the world?

A. The chief end and intent of his coming into the world, was to save lost and undone sinners, to procure their pardon and reconciliation with God by his merits and intercession; to sanctifie their natures by his Grace and holy Spirit, and to bring them to everlasting happiness. And to this end he appointed his Ministers to preach the Gospel to the world, and hath instituted the two Sacraments; **Baptism** and the **Lords Supper** to signifie and keep in remembrance the great and inestimable Benefits of his Death and Sufferings.

Concerning Justification.

1 Tim. 1. 15. This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.

Ephes. 1. 7. In whom we have Redemption through his blood,

blood, the forgiveness of sins, according to the Riches of his Grace.

1 Cor. 15. 3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures.

Concerning Sanctification.

Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you: Now if any man have not the Spirit of Christ, he is none of his.

13. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortifie the deeds of the body, ye shall live.

1 Cor. 6. 11. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our God.

Gal. 5. 24. And they that are Christs, have crucified the flesh, with the Affections and Lusts.

2 Thes. 2. 13. God hath from the beginning chosen you to salvation through sanctification of the Spirit; and belief of the truth.

Phil. 1. 11. Being filled with the fruits of Righteousness, which are by Jesus Christ, unto the glory and praise of God.

Concerning Preaching the Gospel.

Mark 16. 15. And he said unto them, go ye into all the world, and preach the Gospel to every Creature.

16. He that believeth and is baptized, shall be saved, but

but he that believeth not, shall be damned.

1 Cor. 4. 1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God.

Concerning Baptism.

John 4. 1. When therefore the Lord knew how the Pharisees had heard, that Jesus made and baptized more Disciples than John,

2. Though Jesus himself baptized not, but his Disciples.

Matth. 28. 19. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Concerning the Lords Supper.

Matth. 26. 26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, Eat, this is my body.

27. And he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

28. For this is my Blood of the New Testament which is shed for many, for the Remission of sins.

7. Qu. what are they effectually called unto, and (by the Assistance of Grace) inabled to perform who shall receive Remission of sins by Christ?

A. They that shall be made partakers of that great and unvaluable benefit, the Remission of all their sins by Christ, are effectually called, and inabled,

1. unfeignedly to believe the Gospel.

2. The Holy Ghost enlightens their minds, and convinces them of the evil, filthiness, and danger of their sins, and gives them a heart truly

to

to repent of them; to confess them, and bewail them, (with sorrow and shame) and to turn from them unto God; so that there is a remarkable change of mind, heart, and life wrought in them.

3. Through the assistance of Grace, they are enabled, seriously and deliberately to give up themselves to Christ, to take him for their only Saviour and Lord, and to rest and rely wholly on his Merits and Intercession for their Pardon and Reconciliation with God. And being thus by faith united to Christ, they wholly depend on him for justification, sanctification, strength to persevere in the ways of holiness, and sincere Obedience, and at last to be brought to everlasting happiness.

Concerning Effectual Calling.

Rom. 8. 30. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified.

1 Pet. 2. 9. — who hath called you out of darkness, into his marvellous light.

John 6. 37. All that the Father giveth me, shall come to me —

44. No man can come to me, except the Father which hath sent me, draw him —

Concerning believing the Gospel.

John 8. 24. If ye believe not that I am he, ye shall die in your sins.

1 Cor. 3. 11. Other foundation can no man lay, than that which is laid, which is Jesus Christ.

John 17. 3. This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent,

Concerning

Concerning Repentance.

Mark 1. 14. Jesus came into Galilee, preaching the Gospel of the Kingdom of God.

15. And saying, the time is fulfilled, and the Kingdom of God is at hand, Repent ye, and believe the Gospel.

Act. 5. 31. Him hath God exalted with his Right Hand to be a Prince and a Saviour, for to give Repentance to Israel, and forgiveness of sins.

Act. 26. 20. I shewed unto them of Damascus—that they should repent, and turn to God, and do works meet for Repentance.

Concerning Faith.

John 3. 14. And as Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up.

15. That whosoever believeth in him, should not perish, but have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

36. He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

Concerning Holiness, and Sincere Obedience

Tit. 2. 11. For the Grace of God that bringeth Salvation, hath appeared to all men.

12. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

John 15. 8. Herein is my Father glorified, that ye bear much

much fruit, so shall ye be my Disciples.

Heb. 5. 9. *And being made perfect, he became the Author of eternal Salvation to all them that obey him.*

Concerning Union with Christ, and
being Members of him.

John 15. 5. *I am the Vine, ye are the Branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me, ye can do nothing.*

I Cor. 12. 12. *For as the body is one, and hath many Members, and all the Members of that one body, being many, are one body, so also is Christ.*

Ephes. 4. 12. ——— *For the edifying the body of Christ.*

Concerning Perseverance.

John 10. 28. *And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.*

29. *My Father which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand.*

Jer. 32. 40. *And I will make an everlasting Covenant with them, that I will not turn away from them, to do them good: But I will put my fear in their hearts, that they shall not depart from me.*

I Pet. 1. 5. *who are kept by the power of God, through faith unto salvation.*

Phil. 1. 6. *Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.*

Q. *What hath God promised to such as are thus drawn, by the Holy Ghost, unfeignedly to repent of their sins, to believe on Christ, and to live unto him?*

A. God

A. God hath promised to such, the pardon of all their sins, to write his Law in their hearts, to subdue their corruptions by his Grace, (that sin shall not have dominion over them) and to bestow upon them all such blessings for this life as he (in his infinite wisdom) sees good for them. And when they die, their souls shall be received into everlasting bliss, and their bodies shall be raised again by the power of Christ at the last day, and made partakers of heavenly Glory. And this is the sum and substance of the **Covenant of Grace**, that God hath made with fallen man in and through his Son.

Concerning the Privileges of the Covenant of Grace.

Heb. 8. 10. For this is the Covenant that I will make with the House of Israel after those daies, saith the Lord; I will put my Laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people.

12. I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more.

Ezek. 36. 26. A new heart also will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my judgments, and do them.

Rom. 6. 14. For sin shall not have dominion over you for ye are not under the Law, but under Grace.

Psal. 84. 11. For the Lord God is a Sun and-a Shield. The LORD will give Grace and Glory, and no good thing will he withhold from them that walk uprightly.

Rom.

Rom. 8. 28. *And we know that all things work together for good, to them that love God, to them who are the called, according to his purpose.*

Q. What will become of such as go on in their sins, refusing to accept of Christ for their Lord and Saviour?

A. Those who go on in their sins, refusing to accept of Christ for their Lord and Saviour, Redeemer, and Sanctifier, and to give up themselves in sincere Obedience to him, when they die, their souls shall be adjudged to Everlasting punishments, and their bodies shall be raised again at the last day, and made partakers with their souls in everlasting misery.

Concerning the state of men after death, and the Resurrection of the Body.

Matth. 16. 27. *The Son of man shall come in the Glory of his Father with his Angels, and then he shall reward every man according to his works.*

John 5. 28. *The hour is coming, in the which all that are in the graves, shall hear his voice,*

29. *And shall come forth, they that have done good, unto the Resurrection of Life, and they that have done evil, unto the Resurrection of Damnation.*

Act. 24. 15. *There shall be a Resurrection of the dead, both of the just and unjust.*

Matth. 25. 31. *When the Son of man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory.*

32. *And before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats.*

33. *And he shall set the Sheep on his Right Hand, but the Goats on the Left.*

34. *Then*

34. Then shall the King say unto them on his Right Hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

41. Then shall he say also unto them on the Left Hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.

46. And these shall go away into everlasting punishment, but the Righteous into Life Eternal.

Q. What other Directions are necessary for such as desire in good earnest to save their souls?

A. These following.

1. Let them set some time apart seriously to converse with their own souls, and to consider of the woful estate they are in by nature, and by reason of their manifold actual sins.

2. Let them earnestly beg of God, to send down his Holy Spirit into their hearts (which he hath promised to give to them that ask him, Luk. 11. 13.) to work in them all those blessed works, which he worketh in them, whom he brings to salvation. Namely, 1. To enlighten their Minds, and to convince them of the Evil, Danger, Multitude, and heinousness of their sins. 2. To soften their hearts, and to give them True Repentance, and Godly Sorrow for them. 3. To draw them effectually to close with Christ, and to take him for their Lord and Saviour. 4. To sanctifie them throughout, both in Soul and Body, and to guide and conduct them by his Counsel through this world, and at last to bring them to Glory.

3. Let them set themselves seriously (trusting in the assistance of the Spirit) to the Practice of Repentance; That is, let them look inward, into the present

set frame of their hearts, and *backward*, upon their life past, and let them *consider* what have been their *particular sins, failings, and transgressions* against God, in the several *parts* of their Life, and in the several *places* where they have lived. Let them allow their *Consciences* a liberty to *speak freely* to them, and to *set their sins in order before them*, and to tell them what they have *done amiss*. And when they have discovered their sins, let them labour to be *greatly humbled* for them; Let them fall down before the Lord, and *humblly confess* them with sorrow and shame, *Retracting, and undoing* them again, by *grieving unfeignedly* that ever they committed them; Let them labour to work their hearts to a *Loathing and Hatred* of them, resolving (*in the strength of Christ*) to forsake them, and *abandon* them utterly.

4. Seeing *Repentance*, though never so serious, will not *satisfie Gods Justice*, let them *solemnly and deliberately give up themselves to Christ*, taking him for their only *Redeemer and Saviour*, and wholly *Rest, and Rely* on his *Merits and Intercession* for the procuring their *Pardon and Peace* with God, being willing to be *sanctified* by him, to have his *Spirit rule in their hearts*, and to be for ever *his*. Let them earnestly beg of God, that *Christ Jesus* may be *all that to them*, which God intended *he should be to those*, who shall be saved by him: Namely, that *he may be unto them, wisdom, Righteousness, Sanctification and Redemption*, 1 Cor. 1. 30.

5. When they have thus really *closed with Christ*, and are by *Faith united to him*, and become *Members of him*, let them improve this *union*, by daily *fetching strength* from Christ, by earnest *Prayer and Faith* to enable them, to *mortifie their inward Lusts and Corruptions*, to *resist and overcome Temptations*, to bear *afflictions*, and to *perform the Duties required of them*,

them; that they may be enabled to do all these things through Christ strengthening of them.

6. Having given up themselves to Christ, let them remember they must be faithful unto him to the End. And that they may be so, let them be watchful over themselves continually. Let them watch over their Thoughts, Affections, Word, Actions, Aims, and Ends, living as in the sight and view of God, and above all keeping, keeping their hearts, as the wise man adviseth, Prov. 4. 23. Let them be careful, not to do any thing that may grieve the Holy Spirit; Let them abandon all known sins, and leave every sinful course, and seriously endeavour to adorn their Profession by a Holy, Righteous, Sober, and (every way) commendable conversation.

7. Let them daily beg of God, that he would never leave them to themselves. Let them resist the first Risings and Motions of Corruption. Let them resist the Tempter, and not parley with him, or his Temptations. Let them turn Temptations to sin, into Earnest Supplications to God for strength against sin.

8. Let them take heed to their waies, and carefully shun such Temptations, as they foresee are like to betray them into sin. But if through surprisal, or the violence of Temptation they do at any time (contrary to the serious purpose and intent of their hearts) fall into sin, let them speedily rise again by Repentance, and Recourse to the blood of Christ for pardon, earnestly begging Grace from Christ to enable them to walk better for time to come. When they have sinned, let them not Rest, till the Breach be made up again between God and their souls. Therefore every night, let them Review and look back upon their Actions and Behaviour the day past, that so they may be humbled for whatever failings they find they have been guilty of, and may make their Peace with God, before they go to sleep.

C

9. Let

9. Let them be much in *secret Prayer*, daily and earnestly begging of God, and trusting in him, for *Direction, Protection, Provision*, and all necessary supplies, both for Soul and body. And let them be as *Ready and Forward* to praise God for Mercies bestowed on them, as to beg mercies they want; And upon all sudden occasions, let them send up *servent ejaculatory Prayers* to Heaven for help and succour.

10. Let them be careful to preserve their Consciences tender, and take heed of *hardning* their hearts, by allowing themselves in any *known sin*.

11. Let them labour to strengthen in themselves a belief of *invisible things*, and of the things that appertain to the *other Life*.

12. Let them prize the *Word and Ordinances* of God exceedingly, not resting in a cold, customary, formal Attendance on them, but labouring to be hearty, serious and *servent* in all Religious duties, that so they may grow in *Knowledge and Grace* by them, and may enjoy communion with God in them.

13. Let them study the *Commandments and Moral Precepts* of God, and consider what duties are commanded, and what sins forbidden in each of them. And let them also carefully heed the *Precepts* of Christ, which we find set down in the 5, 6, and 7. chapters of St. Matthew, and in other places of the Evangelists.

14. Let them prepare for Afflictions, and take up the Cross daily in preparation of mind. Let them make account, they shall meet with many Reproaches and Tribulations, if they be Christs true Disciples. But let none of these things move them, seeing our Saviour hath told us, Mat. 5. 10, 11, 12. Blessed are they which are persecuted for Righteousness sake; for theirs is the Kingdom of Heaven.

Blessed are ye when men shall revile you, and persecute

cure you, and shall say all manner of evil against you falsely for my sake.

Rejoyce and be exceeding glad, for great is your Reward in Heaven; for so persecuted they the Prophets which were before you.

15. Let them associate themselves (as much as they can) with such solid and serious persons, as may further them Heaven-ward, and guide them in the waies of Truth and Holiness. And let them avoid (as much as the condition and affairs of this life will permit) all unnecessary familiar converse with such as will be ready to draw them into evil, and discourage them in their course towards Heaven.

16. Let them labour after contentation of mind, in every condition that God shall cast them into, remembering, that Discontent is a very provoking sin. Let them labour to be content with the worst things they meet with here in this world, but not satisfied with the best. Let them earnestly beg of God, they may not be of the number of those that have their portion in this life, Psal. 17. 14.

17. Let them take heed of earthly-mindedness, or setting their Hearts and Affections too much on any thing here below. If God hath given them Estates, let them be humble and thankful. But let them take heed of abusing them, or trusting in them. Let Christ be intro'd in their hearts; and let the world be under their feet.

18. Let them be diligent and faithful in the discharge of their Relative duties, and the Places and Stations wherein God hath set them.

19. Let them redeem the time, and work the works of God, doing good to those among whom they converse (as they have ability and opportunity) and sowing the good seed of Righteousness, Mercy and Brotherly Kindness, knowing they shall reap hereafter,

according to what they saw here.

10. Let them in time of health prepare for their death and dissolution. Let it be their main care (now while they have time) to work out their salvation, to prove their state is Grace, and to clear up their future Glory.

11. Lastly, Let them walk with God, live by Faith on him, have their conversation in Heaven, be often meditating on that Kingdom, and live in believing views of that Glory, which God hath prepared for them that love him.

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